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emerged from the water, and persuaded him to accompany her beneath the surface. As he approached his sister the water separated, revealing a passage to the submarine village. There he was welcomed by the Red Bird, who restored the magic arrow. When he left, the Red Bird gave him four tiny boats, which had magic power. On reaching each of the four villages where he had been entertained, he put a boat into the water, and pronounced some words causing the boat to become very large, when it was filled with all the presents that the youth wished to give to the chief. Each chief gave him a daughter for a wife, but the youth kept three for his brothers, and married one whom he considered the kindest.

F. Owen Dorsey.

WASTE-BASKET OF WORDS.

COAST. — To descend a hill over the snow, on a sled, in winter. The word, in this sense, is not mentioned in England, and is even now not familiar in parts of New England, where the usual expression is to *slide*; and this seems the more proper and ancient phrase. When a boy from Maine, fifty years ago, came to Boston, and heard other boys talk of "coasting down hill," he did not know what they meant. Did the word originate among a seafaring people, as if skimming on a sled suggested the movement of a boat in coasting the shore? Was it only local? And how far is it now universal in the United States?

DELIGHTSOME. — This good old English word is still used in New England, as applicable to a pleasing landscape, etc.

DREEN. — On the island of Mount Desert, the ebb of the tide is spoken of as the *dreen*; the tide is said to *dreen* out, that is, drain out. Dreen for drain was formerly common in Maine and Massachusetts.

GIVE HIM JESSY. — When two American boys are fighting together and a crowd is watching the mill, a spectator will often encourage one of the contestants by crying, "Give him jessy!" In my own boyhood the expression was too familiar to seem worthy of note. Hearing it after many years, it seemed a subject fit for inquiry. It appears certain that this phrase is a remnant of the days when the language of falconry was familiar among the youths as that of horse-racing now is. The jess was a thong by which the bird was attached to the wrist, and when it retrieved badly it appears to have been the custom to punish it by the application of the thong. It is not unlikely that this convenient bit of leather may also have been used from time to time in arguments with boys. At any rate, the phrase is heard through all parts of the United States. I have not been able to find whether it exists at all in England. I think it likely it may have died out there, for several of my acquaintances who were bred in England do not remember to have heard it. — *N. S. Shaler, Cambridge, Mass.*

MAMMOCK. — This word, employed by Shakespeare and Milton, was

familiarly used in my father's family, at Plymouth, Mass. Thus it might be said in restraint of a boy's inclination to seize on a basket of cake at the supper table, Don't mamnock it, that is, as I understood, Don't paw it, or poke it over. — *John Bartlett, Cambridge, Mass.*

RESENT. — In 1772, Mr. Thomas Foster, Jr., being desirous to obtain a copy of Church's History of King Philip's War, wrote to the worthy members of the Old Colony Club, that he would "esteem it a very great favor if you in your wonted liberality would bestow one upon your petitioner, who will always gratefully resent the same." "Records of the Old Colony Club" (from the "Proceedings of the Massachusetts Historical Society" for October 13, 1887). Dr. Charles Deane, the editor of these records, cites also a reply to an invitation to preach, which had been addressed, in 1773, to Rev. Charles Turner, the minister of Duxbury, Mass.: "The request you have been pleased to send me to preach on your next anniversary has been entertained with the most grateful resentments of the immerited honor you have done me thereby." Dr. Deane considers this as a survival of the old sense of *resent*, "to have a strong sense of," pointing out that Milton, in "Paradise Lost," employs the word in the modern signification, and that "immerited," in 1773, was also archaic.

NOTES AND QUERIES.

THE credit of originating the term "folk-lore" belongs to a correspondent of "The Athenæum," London, 22d August, 1846, who signed his article Ambrose Merton. The object of the communication was to urge the collection, to quote the writer's words, "of what we in England designate as Popular Antiquities, or Popular Literature (though by-the-bye, it is more a lore than a literature, and would be most aptly designated by a good Saxon compound, 'Folk-Lore,' the lore of the people)." He included under this name "manners, customs, observances, superstitions, ballads, proverbs," and claimed the honor of introducing into the language the word "folk-lore," as Disraeli had claimed the credit of introducing "fatherland." The latter term has not proved acceptable to English ears. But "folk-lore" has been successful, not only in the realm of English speech, but also in other tongues. The only English synonym which could be employed would be "popular traditions," the equivalent of the designation of the study in French and Italian; but the cumbrous phrase "Society of Popular Traditions" would by no means convey the same clear idea that is given by the expression "Folk-Lore Society."

In the year 1878 the "Folk-Lore Society" was organized in England, "for the preservation and publication of popular traditions, legends, ballads, local proverbial sayings, superstitions, and old customs (British and foreign), and all subjects relating to them." The rules of this society have served as the model of those adopted by the American Folk-Lore Society,